

The
**JOURNEY
SCHOOL**

Guidelines for Participation in a Journey Group

*Putting away falsehood, speak the truth, each one to her/his neighbor,
for we are members one of another.*

Ephesians 4:25

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It is possible in the group to gain more understanding. If people are drawn into an inner place in themselves, you have a group of inner people rather than a group of outer ones. When inner people are together, they listen. There is an energy in the ideas that are spoken of. Even with only slightly raised consciousness, it is possible to see something in a meeting, in the presence of the Work. This has always been the method of the second line of the Work. It is not a method where there is a lot of personal conversation. ...

When I first came into the Work, we were told we would probably dislike certain people in the group, and ... these were the people with whom we would eventually have a conscious relationship. If you relate to a person you mechanically dislike, it will have to be a conscious relationship.

Beryl Pogson, *The Work Life*, pp. 27, 213-214

The group is a special condition for exchange and a kind of conduit for higher influences (Jeanne de Salzman). A sacred container of intention and influences is being created. While everyone may have occasions to be absent, regular attendance, on-time, is expected; otherwise, the container has a leak and it affects all. Except in unusual circumstances, multiple absences over a series of weeks indicate a lack of valuation and it generally would be advisable to drop out of the group and notify all. It may be possible to switch to another group.

The second line of Work is *Work with other people*. ...

- ❖ We are to feel the need for coming together, to be present with others, to share a relation of reciprocal attention.

- ❖ We arrive on time and we expect to end on time. In the case of an absence, we are expected to send a message to everyone in the group notifying them of the absence.
- ❖ We need to be wholly present and prepared to speak, to have reflected on, engaged and be ready to share how the week's homework has impacted our lives, omitting "story" except to give context.
- ❖ We share experiences from our own lives, not abstract ideas. We share three-centered observations using "I" statements and Work language.
- ❖ We listen deeply with directed attention. We are here to work on ourselves.
- ❖ We observe our reactions. We become aware of our judgments, the urge to interrupt, the preparation of "a response." Then, we non-identify and Self-remember.
- ❖ We do not teach or play the teacher role. We do not give advice. We do not criticize what others share. We gather to care and to work in the moment, not to fix or remove pain. We pray for others who seem to be in crisis. God does the healing.
- ❖ We are receptive to the Facilitator's and perhaps another's invitation/encouragement to frame our sharing using Work ideas and language.
- ❖ We assure that our sharing is not disproportionately long, nor do we wait to the last minute to share. If we are regularly one of the first to speak, or the last to speak, we are invited to work against this mechanicality.
- ❖ We keep the sharing in the group confidential.
- ❖ If we are consistently struggling with your Journey Group Facilitator or other Group members, prayerfully seek counsel from the Abbess or Minister.

We abide in gratitude for this Work, for our time together, that there are others who have Aim, Wish and are willing to work. This is a rare and precious gift known by few, a vessel of possibility for the unfolding of deep, conscious love.

May it be so.

